

THE VAHAN

Official Organ of the Theosophical Society in England and Wales



BLIND SOUL! ARM THYSELF WITH THE TORCH OF THE MYSTERIES, AND IN THE NIGHT OF EARTH SHALT THOU UNCOVER THY LUMINOUS DOUBLE, THY CELESTIAL SOUL. FOLLOW THIS DIVINE GUIDE AND LET HIM BE THY GENIUS, FOR HE HOLDS THE KEY OF THY LIVES, BOTH PAST AND TO COME.

The Theosophist

Edited by ANNIE BESANT (President of the Theosophical Society)
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THE CONTENTS FOR THE APRIL NUMBER INCLUDE:

On the Watch Tower.

THE EDITOR.

The Building of the Individual.

ANNIE BESANT.

From the Diary of a Travelling Philosopher.

COUNT HERMANN KEYSERLING.

Is Reincarnation True?

ERNEST WOOD.

The Right of Criticism.

A. J. WILLSON.

Consciousness as Conditioned by the Body.

CHARLES J. WHITEBY, M.D.

The Study of History as a Mental Equipment.

PROF. R. K. KULKARNI, M.A., LL.B.

Judas—His Exultant Death (Poem).

GWENDOLIN BISHOP.

Ghosts among the Greeks and Romans.

LACY COLLISON-MORLEY.

The Band of Servers.

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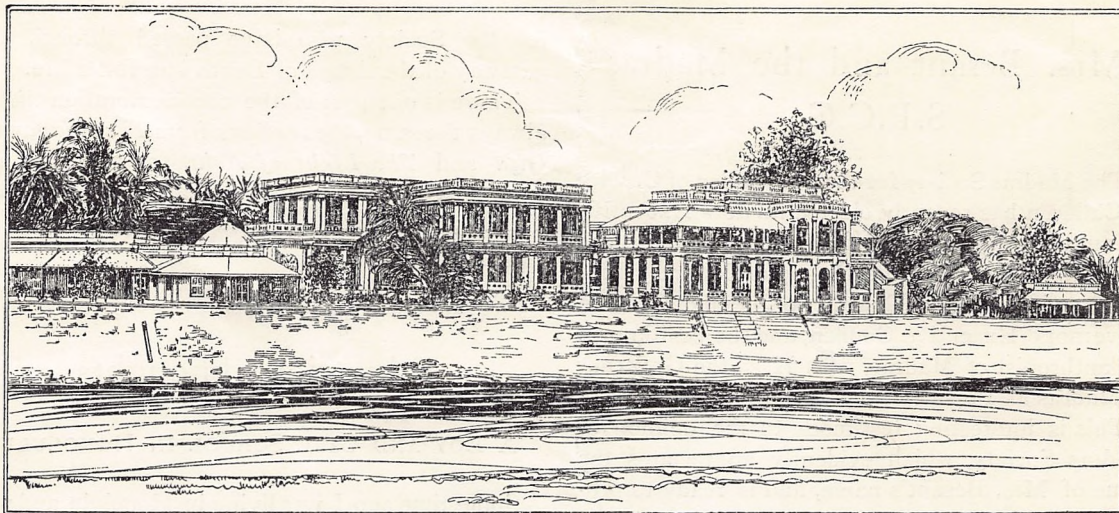
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THE VAHAN

OFFICIAL ORGAN OF THE THEOSOPHICAL SOCIETY IN ENGLAND AND WALES

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NO 10

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The President's Arrival

Mrs. Besant is expected to arrive in London some time on the afternoon of Friday, May 1. She left India on April 18, on board the S.S. *Mantua*, which should reach Brindisi on April 29. After that date information can be obtained from the P. and O. Company's Offices (122, Leadenhall Street, E.C.), as to the hour and the station at which the special boat train will arrive in London.

For the convenience of Fellows this information will be posted at Headquarters, as soon as it is received. Also it has been arranged for a telegram to be sent to Charing Cross with all particulars and one of our members will stand under the Clock from 12 o'clock noon to give accurate information. No

doubt very many will want to assemble at the station to welcome the President and to express their joy at her coming among us again and it is hoped that these arrangements will be helpful.

Some of the Delegates to the Indian Congress will be arriving by the same train, and will have an opportunity of seeing how we in London esteem our President! Fellows who come up to London from the Provinces should arrange to be in Town by Friday morning; they will thus be able to take part both in the public Welcome at the station and the private Welcome which has been arranged for the evening of Saturday 2.

E. M. W.

To Welcome the President

On Saturday evening, May 2nd, at the Chelsea Town Hall, at 8.15, a very special welcome will be given to the President. A short address signed by the Presidents and Secretaries of all Lodges will be presented and all F.T.S. are cordially invited to be present to join personally in welcoming her.

Mrs. Besant and the Madras S.P.C.C.

The Madras Society for the Prevention of Cruelty to Children has recently elected its new Executive Committee which includes the President of the Theosophical Society, the Bishop of Madras, three Judges of the High Court, two Members of the Governors' Executive Council, and the best known philanthropist of Madras, with H.E. the Governor of Madras as President.

This is interesting testimony to the opinion of Madras Society, which evidently appreciates the value of Mrs. Besant's name, and is ready to provide her with a large family to care for in case she should be deprived of the custody of her Indian Wards!

E. M. W.

The Titles of Mrs. Besant's Queen's Hall Lectures

Subject: "*Mysticism.*"

On Sunday Evenings:

- May 17. The Meaning and Method of Mysticism.
- „ 24. The God-Idea.
- „ 31. The Christ-Idea.
- June 7. The Man-Idea.
- „ 14. Interpretations.

At 7 p.m. Seats—Numbered and Reserved—
5s., 3s., 2s. Admission—1s. and 6d., and Free.

White Lotus Day

It is hoped that White Lotus Day, May 8, will be duly observed in all our Lodges and that Lodge Presidents will do their best to make this commemoration a worthy one.

A general meeting will be held as usual at Headquarters at 8 o'clock. Offerings of flowers will be gratefully accepted and should arrive by mid-day on May 8.

This meeting is for F.T.S. only, and they are cordially invited to attend and to join in this annual tribute of gratitude to the memory of H.P.B., Colonel Olcott, and all the faithful workers

for the Society who have passed through the gateway of the Angel of Death into fuller life.

There is one part of the commemoration that is always the same, the readings from *The Bhagavad-Gītā* and *The Light of Asia*, for that was the expressed wish of the President Founder of the Theosophical Society—Helena Petrovna Blavatsky.

Education Thoughts

A BOY AND GIRL SCHOOL IN HONOLULU

Some time ago I was living in Honolulu and was Principal of a day-school of about 600 boys and girls. Do the schools of any other country contain so strange a mixture of nationalities as can be found in some of the schools of the Hawaiian Islands? There were Hawaiians, Chinese, Japanese, Portuguese, English, Americans, Scandinavians, Germans, and Part-Hawaiians in great variety, and often a sprinkling of other nationalities, too.

Many of the children when they first came to school knew little or nothing of English, but that language only was allowed to be spoken in classroom and playground. The children's ages ranged from about 6 years old to 16 or 17, at which latter age many of the Hawaiian girls married.

If one city more than another deserves to be known as the meeting-place of East and West, then I think Honolulu might qualify for that honour. The chief industry of the Islands is sugar, and the parents or grandparents of many of these children were imported to work on the sugar plantations.

In such a mixed school there was ample opportunity and need for teaching courtesy and love, one towards another. Well do I remember the first time some Chinese girls came to the school and how charmingly all the children behaved to them, trying to make them feel at home. On the whole we were all very happy together. There were few rules in the school, and most of these were made by the children themselves, and so far as I can remember (I am speaking of fifteen or more years ago) punishments were almost unknown. We tried, though I must confess failures were frequent, to make the teaching of any subject a means primarily of building beautiful characters into our children. As a rule the children loved their lessons and the older ones decided for themselves such matters as when examinations should take place to test their progress in their studies. Consequently

cheating at class examinations was practically unknown. Percentages were a confidential matter between teacher and individual pupil. We all thoroughly understood that the laziest child in the class might come out first in an examination, whereas the child with the lowest percentage might be the one who had worked most faithfully and made the greatest progress. If any child foolishly thought he could best test his knowledge by answering a question in an examination by the help of the book, he was at perfect liberty to do so. Indeed, when a child was quite unable to answer a question, he was encouraged, if he had finished his paper and had time to spare, to turn to the book for information and then to write the answer. He then made a note to that effect in his paper for the information of the examiner. My experience, after eighteen years of co-education work, has almost invariably been that children strive heartily to live up to the highest opinion we form of them. Failures are often due more to the pooriness of the teacher's opinion than to the weakness of the children's striving. Put them on their honour and very little police-duty will be necessary. For a child to come out top in an examination on any subject meant the privilege of being unofficially appointed tutor to some one else in the class who needed special help in that subject.

Any success we had in that school was, I think, due to a large extent to the weekly meeting together of our teachers, when each one was invariably asked the same question: "Have you anything to suggest for the good of our school?" No matter was too trivial to be discussed if only it could help our children to grow more helpful to each other and to those with whom they came in contact in daily life. We believed that school-life was not preparation for real life, but was real life itself, and that the children must learn to think for themselves, to stand on their own legs, and shoulder their own weight of responsibility, according to age. So far as it was possible, no teacher was ever allowed to give a definite answer to any question asked by a child; the teacher's duty clearly was to assist the child to find a solution of the problem for himself. A library, and the training of the children to use it properly, are a necessity in a school.

If a "Theosophical" school for boys and girls is started, and if it is planned and carried out on the lines shown in *Education as Service*, and in *At the Feet of the Master*, real failure would be impossible. Happy indeed would the children be whose teachers loved and put into practice the teachings of these two books. Surely a glorious

band of Servers might be trained in such a school, eager to go out into the world in order to bear some of the burdens of those less fortunate than themselves. What Mr. Arundale and Miss Arundale have shown us the Central Hindu College could do for the children of India, this new school must help to do for children over here.

ARMSTRONG SMITH

EDUCATION AND THEOSOPHY

On every side pressure is being exerted on educational matters to bring about a new standard of efficiency in children of all ages. For the small child observation is fast becoming the means of training the senses to readiness of attention, resulting in early mental expertness of judgment. Possibly it is the almost unconscious outcome of the critical tendency which has its gospel in the doctrine of *experience*. Anyway the present-day child is wonderfully ahead of the child of a generation ago of the same age—and that without undue pressure. Students of child life declare the quicker growth is due to allowing self-expression in the child—which has replaced the repressive measures formerly in vogue, when the child was asked to be receptive, and no more.

Youth of to-day is less shackled than hitherto, but is not so free as childhood, for ahead of youth loom examinations which—like the grim guardians of treasures of fairy-tales—bar the entrance to the wage-earning stage. That is, for the upper-classes; for the working-classes education drops from their life at the incredible age of about 14, and they plunge into life's whirlpool with little or no equipment. True, there is effort made to continue their education, but the problem of how to combine it, with the dire necessity of wage-earning, is by no means happily solved where it is tried.

College and University lie ahead of the few—a comparatively rare privilege, especially the University. From them the man of strength or genius emerges triumphant,—of the majority we hear little, though probably the stamp of refinement ever after upon them affects all with whom they meet.

Through these stages certain ideals have held sway: the ideal of competition, of equipment in order to secure a large income, of longing to shine in physical games, of gaining the highest prizes, of the country's service, of scientific research, of labour in God's vineyard—a veritable multiplicity of aims swaying alike teacher and pupil.

Idealists, reformers in Education, have broken through the routine of Education and here and there established fresh landmarks, while through-

out the country is a marked tendency towards some fresh scheme, hardly yet formulated. At the back of it is a distinctly growing recognition of the "divine" abiding in the human heart, resulting in the effort to supply a method of education which will enable that "divine" to shine through and make holy the entire human nature.

It is at this point that Theosophy can step in and, enlarging the whole conception of man's nature, make easy the formulation of a nobler scheme of Education than that now prevailing. To the Theosophist the Law of Cause and Effect is a truism. The Law operates in matters great and small, taking into account the tiny as well as the infinite cycles. Teach the child by fear and its whole future shall be coloured and limited thereby; teach the child by love, and its future will glow with joy and its horizon lit up by attainable splendours. The Law works in a thousand ways, and all are at the disposal of the teacher who, in the exercise of his or her authority, can make or mar the child's future. Here is one Law at least, the knowledge of which ought to be part of the training of every teacher.

Along with this Law goes that of Reincarnation. Imagine the effect of it if understood in the Educational world, and applied! Each child a soul with ages behind it—a wondrous complexity of the results of experiences, possessing faculties, lacking them, highly evolved or babes in evolution, not one alike yet all human, and all potential Sons of God.

Imagine, further, added to these two Laws yet another—the Law that "God is Love." In an atmosphere, an environment saturated with love a child might well have every chance of realising all to which rebirth entitles it—the full exercise of all its talents.

There is every hope that these Ideals, as expounded by Theosophy shall have expression in a practical scheme, a Theosophical School. A school where the Law of Karma is recognised and obeyed; where the Law of Reincarnation is understood and acted upon to the great physical, moral and spiritual benefit of the child; where Love is the only compulsion, and discipline and ordered progress grow out of it naturally guiding the child to happy expression and capability in the world's affairs. Out of this last Law shall come to youth the realisation that Good is ever the highest, a realisation based not on blindness to things as they are, but on fearless facing of all humanity's weakness and strength, and a constant effort to try and eliminate the one and increase the other.

Whether such a scheme will have any leavening

effect upon Education generally remains for the future to see; but that it will be a necessity to Theosophists will be readily conceded. Those who will guide such a scheme will have an immense opportunity, and the children under them a rare chance. A scheme for a Theosophical School is being drawn up by those fully competent, and will be placed before Mrs. Besant. We look forward to seeing it in practical working order. It will surely be a brave effort worthy of our best support, to give the child its rightful expression, and make of it a worthy inheritor of God's words from the outermost to the innermost.

JOSEPHINE RANSOM

On the Philosophy of Politics

Every Theosophist realises how the Wisdom-Teaching, as applied to the sphere of Religion, resolves so many of the clashing discords to be found therein, causing painful disharmony among the varying Creeds that rule in the outer world. Broad-based upon the principle of the Unity of them all, the synthetic observer, viewing religions from that divine centre whence all of them radiate, like spokes of a wheel, sees the harmony existing between the whole, though their temporary purposes, varying expressions, may appear to be entirely antagonistic from the outer standpoint.

By the more thoughtful among Theosophists, also, it has long been suspected, if not fully worked out and applied to the existing problems of the day, that there is also a Wisdom behind Politics; a central point of view, which indeed, illuminates the entire field of political phenomena, which adjusts differences, and reconciles conflicting standpoints.

The key to the political problem is not a difficult one to discover. The present dilemma of politics might well be explained from the point of view that the existing parties represent, or are reflections of, certain fundamental elements or forces known to occultists, to astrologers, or to students of the Eastern Wisdom alike. These aggregations of men, making up the chief representative groupings may be regarded as standing for the three gunas: or in astrological parlance they correspond to certain divisions of the signs of the Zodiac, such as Cardinal, Fixed and Moveable: or perhaps those of Earth, Air, Fire and Water. According to the Hindoo system of things, these parties might well represent the Castes. And while there may well be difference of opinion as to which represents which, while indeed the elements of which these

groupings are composed may be blended or intermixed, it seems difficult to avoid the conclusion that this is the true basis of the party system, and once this broad principle has been grasped much may be learned from the application of it.

All the elements in the universe are created pure, and it is part of the Divine economy of things that these variously polarised forces or groupings should exist in a state of equilibrium or balance, the one over against the other. They should also be synthesised, ruled and directed by some central unifying principle. This was achieved in the government of the past through the agency of the Divine Kings, who held the various orders of men in balance; and also in modern history, whenever a truly great King or Ruler has been found in the seat of power. This also was the aim of the Greek philosophers in their search for the harmony of the state, a principle, the value of which is not understood in modern government. And though the value of Greek ideals is far from being realised in the modern world, it is none the less true that these ideals need to be revived in the present day, since in them much of the real esoteric wisdom of politics lies concealed.

Whenever a man, or an animal dies, the subsequent decay which overtakes the corpse, is regarded as the passing of the lower lives away from the control of the synthesising spirit of the entity itself. This is the signal for the dissolution of the body. So is it in the world of government and of public affairs: when the belief in spiritual things passes away, the lower elements begin to get out of hand. When no ruling power or principle is recognised, the lower forces begin to struggle among themselves for mastery, until the destruction of the whole body of the state is threatened.

Thus it is that these elemental groupings of the state, originally representative, let us say, of Wisdom, of Strength, or of Beauty, become debased, intermixed with the lower egotistical or passionate elements, and desire to rule the nation entirely from one of these standpoints alone. What can be more perfect, they cry, than Wisdom, or Strength, or Beauty, and the orders of men who follow out these lines of development each regard them as the predominant qualities to be considered in the shaping of policy. What is not seen by the partizan is that truth, perfection, is based upon all these forces in equilibrium, in balance, united in a Trinity; but this is not to be reached by their counterfeit presentiments existing in separation, or placed in antagonism.

But since this heresy of separateness is allowed to rule we are conscious of the unhappy spectacle

of a debased Strength fighting with Wisdom, of a Wisdom, which, alas, is not a Divine, but a Human Wisdom, opposed to Beauty. More unhappy is the situation because in the nature of things there can be no possible solution to a quarrel of this description; no possible end, when those whose nature it is to be united go separate ways—until each enlightened, shall begin to retrace its steps by way of SYNTHESIS, making the nation whole once more.

FRANK J. MERRY

(To be continued.)

The Great Plan and World Politics

With party politics we have no place in these pages. But in regard to the wider outlook the case is different, and we are justified in looking at and commenting on affairs from the neutral zone of view of the true *Welt politik*. Manu's politics, a poor phrase in itself, perhaps expresses the attitude of many Theosophists who look with a large amount of faith and a smaller or larger degree of information on the situation at present in this country.

The party machine has been creaking grievously of late and for a considerable time. And since creaking betokens friction, and friction may produce electricity, things had grown highly charged till a storm seemed about to burst. But at the moment of writing a cooling breeze,—coming, who knows, from some Himālayan height,—has delayed the first flash, and we may hope the stored-up power will discharge itself as harmless, nay even, useful for progress. The striking thing about the lull is that it provides opportunity for men to think and talk Imperially. Federalism has been urged by both sides as a way out of the present crisis, but how much of future progress is, as we believe, bound up in that idea. The exclusion of Ulster pending a Federal Scheme of Parliaments, is mere detail, though it is detail that gives the greater issue its present and immediate sanction. But we look, many of us, past the detail to the great Plan, as we may at any rate imagine it to be. And a part of that Plan, a section of the Manu-politics perhaps, suggests to us an Imperial Parliament which for almost the first time in its history can be truly and consistently Imperial and apart from Party. And with it are seen a number of National or Provincial houses where, it may be, Party may

still reign for a time, and where one side of the house will think, or pretend to think, that they are on the side of the angels, while they can see or pretend to see that just over the way the others are dancing to the devil's tune.

An Imperial Parliament which is truly Imperial and in which all parties are fused! The bare idea is Utopian.

In the present welter this idea seems to have come clearly to Sir Edward Grey and to Col. Sir Mark Sykes, two interesting figures on either side of the House. We must watch the upshot. Whence may this idea have come? Is there perhaps some Master of Wisdom who under the Manu's world-work has specially in care this Empire? It is indeed likely, though whether His sacred Āshrama is in far-away Himālaya or in a smiling Devon valley or secluded Cumberland dale, we may not know.

The Great Ones have Their instruments, at times even Their Disciples, among the Parliamentarians. And if any are agitated over the idea that the British Constitution is in the melting-pot let them remember that never yet was there gold which lost value in the process of firing, and optimism with no uncertain voice bids us remember *Who* it is that is "like a refiner's fire."

ARNOLD S. BANKS

The Illuminated Life

The path of the Theosophist ought surely, like the path of the just, to "shine more and more unto the perfect day." The path of the just so shines because he is in just or right line with the great facts of Nature, that larger Nature which includes in one indivisible whole the "other side" of things and this side, for they are always one and to divide them in thought is to spell the word death to ourselves for the time being. The great facts grasped and made ours—or, to put it better still, when we become at-oned with them—make whole and sweet the little manifested life that without that recognition seems cut from its context, isolated from the whole and therefore, in the Anglo-Saxon, "helled," or separated off.

What are the Truths that make whole? They are all contained in the greatest one of all—the unity and divinity of Life everywhere. But out of that mother-truth springs one that is very near and dear to Humanity's heart, and therefore of all-compelling power to regenerate and redeem. That truth is the existence of the Master, the Elder

Brother, amongst us, He Who is God's aspect of Personality towards us, bringing near and dear the Heart of the Universe that otherwise might remain less completely revealed though it beats in all that lives. The Older Brother exists. He is all ours. He is always there, the Human family couldn't get along without Him. Great as we feel He must be, He is part of us, one of us, the real older brother in God's family of men. We are in the nursery, the school-room. He is helping our Father-Mother God. But He is very much ours too, because we are all each others, and He is just the grown-up one of us. He is the most delightful big brother too, because He is all that a brother can be, big and wise and strong and infinitely loving. He could never be unkind or foolish or wanting in understanding, because unkindness and want of wisdom and lack of understanding don't belong to God's world at all. They are only the silly things the children tease each other with in the nursery. And He is here all the time, down with us. There isn't a single frailty in human hearts that the Master does not compassionate, no single yearning after better things that He does not bless and strengthen, no darkness and blindness that He does not share with us, trying by the light of His eternal presence to help the eyes of the inner man in us to open, no pure joy and happiness in loving and helping that He does not take to Himself with joy—for human joy in service means so much more power to the Master's hand in God's eternal service of the worlds.

This is the great fact I want to dwell on. Isn't it beautiful? But it is more than beautiful, it is *true*. It is one of the truths that make whole once we have really grasped it. Sometimes members of our Society think that these thoughts may be true enough for those who are trying to enter the Path, but are not for anyone who cannot as yet devote himself to such high ends. But things in Nature are not partitioned off like that. The greater a truth the more true it is for all that live. In a larger sense we are all now on the Path, the path that all mankind must tread for ever back to God. And the Captains of our salvation are always with us, having been made perfect through suffering as we ourselves must be. Pouring from Them, the transmitters of that life, come God's light and life to us. All around us as hidden sunlight it shines and warms, causing the "flower in man" to burst from bud into bloom. That is the great fact, unalterable, though, despite our own happinesses' sake, we fail to understand and recognise it.

But why shouldn't we make real to ourselves by

thinking and musing that which *is* so Real and true? Let the Elder Brother come into our hearts and lives. "Behold I stand at the door and knock," said One, the greatest amongst them. "If any man hear My voice." What does it mean when we let the thought of Him, the Presence of Him, invade that life sometimes "helled" off in darkness and sorrow? It means the fleeing away of care. We know ourselves to be the little children that we are. "Oh! my dear," said a good missionary lady once to the writer, "I wish you would come to Jesus, it is *such rest*." The great fact she expressed in those words is the same for ever and ever in all countries, in all ages. "Abandoning all dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins." "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." It comes to us when we *let go* everything, clinging only to the hand of the Elder Brother, walking the world free of all desire but to make others feel a little more clearly the sunshine with which He ever wraps them round.

For when the Elder Brother comes into our hearts, He says to us there, "Help Me." How gladly would we if we could! And so we can, all day without stopping, if so we will. Give Him the strength of sorrows nobly borne, of joys brought down to others. Let all things come when and where they list. They are God's will and therefore also His. Behind all sorrow shines out God the Beautiful. What shall affright or disturb us who are His? One thing alone in life is there to know. To learn of the Beautiful through all the happenings of our daily life. One thing alone to do in this our pilgrimage to glory. To serve His world which also is *our* world.

Here lies the illuminated life—so possible to all of us. If to some of us the Master seems as yet misty and far away, there is always the greatest Master to think of who is nearest of all to every man, the Heart of the world, the Teacher of men and also the Gods. Most of all He belongs to us. Because He is really the Heart of the world, all other hearts are contained in His; all aspirations, all strength in sorrow, all sweetness in joy in our own hearts are so many links, wrought from ourselves, in the golden chains wherewith He draws humanity ever nearer to the Heart of God.

The Kingdom of Heaven is all about us, but to enter in we must become "as little children." Like all great truths, this is equally true in every degree of manifested life. For the Initiate, born of the spirit, it is true; and also true for us, initiates of daily life—if so we will to be. Knowing ourselves

the little children we truly are, knowing that the older Brothers are always with us, and in God's Garden of the world, which is also His Workshop for the fashioning of the souls of men, playing sometimes, and more often, as all true children will, loving to help with their tiny strength the strong eternal work of the grown-ups in God's Garden, who love and help as only Greatness can. Thus does life become illuminated, and the illuminated life is the powerful and beautiful life because it is the *true* one, the life made whole and complete. Half of life, the visible, becomes alone the dead letter of the law. The other half, the invisible, we touch with the hand of faith, of intuition. Together they constitute the body and the spirit; the body of the life in thought and circumstance and act made whole and living by the unity of spirit running through.

One way to thus make whole our lives is to open them to God the Spirit in the Person of the older Brother Who is as God. He will never fail us Who is our own. Living in His heart we can look forward to all the years and years that come, knowing that we shall grow in them to understand Him better, to help Him better, for He is training us in the world-school to do God's work like He does. And He trains us with a love, a wisdom which is perfect because it is as God's. One day in that long future we shall know as we are known, but when that day comes we shall find that we have known Him all along, for He was *always* there.

CLARA M. CODD

Chalice Well Hostel

Glastonbury is a place which has always had a history, an atmosphere and a charm of its own—but a new interest has been added to it since Miss Alice Buckton, the author of *Eager Heart* has gone to live at Chalice Well. A new, radiant and vivifying centre of spiritual life has been established there. I felt it as soon as I met the Hostess of the Well—when she led me to my little room—which she said would be my "cell"—and it was very like a cell, the house having been a monastery;—but it was unlike a cell in that it had a most comfortable bed with heaps of good warm blankets, a splendid little fire-place and every convenience for comfort and neatness. These practical details come in close juxtaposition to my description of the place as "a centre of spiritual life"—but I also found after a few minutes' talk

that our Hostess of the Well is a very good type of the "Practical Mystic"—and such phrases as "universal Love" and "the latest sanitary arrangements" jostled each other in her conversation. Nor was the beauty of the art of writing mystery plays in any way marred by the fact that it was discussed at a table well laden with excellent and well-cooked food.

The house—monastic in appearance without—rambling and roomy within—stands above the town—and at the foot of the Tor—which is a very high hill surmounted by a round Tower. Of course the first thing one does on arrival is to go and drink of the water of the Well—which is in the garden—hence the name of the house, Chalice Well. Legend has it that the Holy Chalice or Cup was hidden in that Well in the early, early days of this Island's history—when Joseph of Arimathea is said to have placed it there.

How little the unheeding Western world knows or cares for its sacred, magnetic centres of spiritual energy. That Glastonbury and its neighbourhood is such a centre the sympathetic and sensitive do not doubt—nor can they fail to rejoice that, though the old protectors of the Well, the monks, have left—a new protectress—an abbess, in spirit and in deed, has come to replace them.

It would require several visits to Chalice Well to really do all one would wish. At the first visit I should advise a study of the activities going on in the house itself. One of the several enormous dormitories has been turned into a workshop. In this shop all the stage carpentering is done for the Mystery Plays. All the properties are made there—the costumes are also designed and made on the premises. Weaving, wood-carving and Greek dancing are taught—as well as elocution and acting. And most difficult—but most fascinating of all—the making of plays—of mystery plays—and poetical plays is studied. A dress rehearsal at Chalice Well is like a festival—everyone is so happy and eager. The parts are taken by the people from the town—and there is a dignity and simplicity of acting—which makes the average professional acting seem exaggerated and, dare I say it, slightly vulgar in its egotistical elaboration of detail. Then one must visit the old Abbey—and there is a quaint pilgrimage which can be made, if one is fond of walking, which covered the ground actually traversed by pious pilgrims in the old days. From the station you turn to the left—and soon you come to an orchard which you must cross—and while in the orchard you must eat an apple. Why? There are so many reasons why. One might be that it repeats an act set forth in ancient

symbol at the beginning of humanity's return journey on its upward way. Then you come to the little stream in which you must dip your feet and drop in an offering of silver. Interpret this, too, as you will. Then you climb the little hill, "All Weary Hill," Joseph of Arimathea called it,—and he struck his staff of Thorn deep into the ground. It took root and throve—and there you can see it to this day. And if you are a pious pilgrim you will climb that hill with bare feet—you will rest and meditate under the Thorn and then pass along through the lane which leads to Chalice Well. There you will refresh yourself, body and soul, with a drink from the water which flows from the Well. You lift your eyes—and still beyond is the Tower, to be reached on the highest and steepest hill of all. And as you approach the Tower the path becomes steeper and narrower. If your soul is a steady, patient, plodding one you will stick to the well worn path, and place your feet on the steps which have been made there by other climbers and go straight to the goal. But there are fascinating by-paths—and they all lead up to the same point—and some there are who climb that Hill who must know each path, and every prospect from every path—and they arrive, also, at the top. If you are one pilgrim, alone, upon this journey up the Tor—you throw yourself into the feeling of the place—and as you sit to rest upon the iron bench by the Tower—you spread out your arms on either side, and there surges up within you a desire to give yourself wholly to the great All—with the simple trust and faith which we think those early pilgrims felt.

Then, again, one would like to go to Chalice Well—with one's favourite books, and most precious and quiet thoughts, and spend long, sunny hours in the quiet cell—aloof from the busy life of the house, for a time—yet well within the spirit of Love which pervades the place.

M. HOFFMAN

Children of the New Age

Two little narratives that have fallen into my hands lately make one forcibly realise the truth of some of our Theosophic prophecies.

In *Behind the Night Light* published some time since—we have the record—written down by the mother—of the delightful experiences a three year old girl dictates to her. To the believer in Faerie this will be a revelation of what is some-

times called the elemental world. Evidently the little lady strayed into it with that ease which people of her tender age so often exhibit before life and time have (alas! that they so often should) closed "the Ivory Gate and golden."

How, among such a medley of delightful creatures shall I select the best? if there indeed be a 'best'?

For the "Kidderkee" who "has one ear on his tail" as well as on each of his legs "can hear things a long way behind," and may resent publicity forced on him by a grown up!

The 'Fritchel' or 'Kickmas' who "changes himself so often" reminds the astral Tramp of many a bewildering adventure in early days.

Have you ever seen 'Jongergast' and 'Deeble-mas' I wonder? For they have leafbuds as beds, cobwebs for stairs, and their bath is a dewdrop!

(What a simple affair that last!)

But if you *once find 'Hibbertoo' remember you can always do so. When you are trying hard to be jolly and no one else is helping! for he is always smiling.*

We must charter him for entertainments on this grey downstairs land of ours.

But I cannot stay long behind the night light with J. M. and *her* family, for a little boy also claims attention. I do not know where he lives, and perhaps it is as well that should *not* be made public—at present—but he reveals himself to us in his "beautiful words" and prose poems, coming through the heart, brain, and lips of a seven year old baby. The Spirit of old Greece is surely here!

"To get your work in love and beauty is the only thing the artist wants."

In one of his many "dream" journeys he sends love darts "which strike the bad fairies, *but return to his quiver.*"

The Story of the Gods' Genius and Nature, and the Crystal, are too beautiful to shorten by quotation here. Both ideas and wording are those of one who has a great future and happy indeed are the parents to whom such comes. Knowledge of the true, the ancient astrology is shown in the record of the child who *collects the qualities* from each of the gods before he goes to live on earth.

Although he has never been told (physically) of reincarnation he speaks of his "Real Self," his Soul.

And he also has looked into the land of the 'Wise People,' for he tells a delightful tale of a "Regent Spank" who flew over his crib and asked what *he* was! (doesn't the very name 'Regent Spank' lure one?)

Laying his hand on his heart he explained that he

"knew everything there," "just *knew* it" . . . We who have perhaps more words at our command wherein to reveal our 'adventuring' could we after all describe the innermost voyages better?

E. LAUDER

A Study in Ideals

Many progressive people are protesting against the economic wastefulness of hedges and are proposing to tax trees "over a certain age."

As the birds were nestling into their places the Rabbit's wife said to her husband, "Do you think they will ask you to speak?" To which he replied testily, "Don't be absurd." Because he always had a speech ready and no one ever asked him to say anything.

"The prisoner," said the rook in a solemn voice.

In the dusty lane the Rabbit could see a violently agitated little man with long hair and a red tie. And all around him were hundreds of birds, blackbirds and thrushes and starlings and sparrows and a cuckoo, and a very important owl and many others.

"Name," said the grim voice of the great elm.

"I am the People's Friend," cried the man.

"I am here to defend their rights. I am here to do away with all you useless things."

"Does he mean us?" said the violets.

"Silence," said the elm.

"Occupying acres and acres of good soil," said the man. "You trees robbing the earth with your shade and your great bulging roots. I'm against all the stupid cant about beauty and history and associations and poetry," cried the little man. "I'm for squaring up the land and cutting your old properties into lots, that's what I stand for. Squire and parson, park and great useless avenues!" he cried, with infinite contempt. "I'm for the march of progress. I'll stamp out old ideas. I'll kill your sentimental, picturesque ideas. Galvanised iron for me and wire railings, and public footpaths everywhere. Who wants you crop-eating birds?"

"One in the eye for us," said a bullfinch.

"Hedges!" said the little man. "Look at yourselves. Rabbit-holes, mole mounds, field mice, badgers—off you clear. You wait till you see my plan of the country, flat and plain and

treeless, and open, so that every man can see that his neighbour does his day's work for the community. Down with everything."

"Hear, hear," said a sparrow who had just woken up.

"Silence," said the elm. "I will hear the evidence after I have passed the sentence. You are condemned to live for ever in a model dwelling on a treeless, hedgeless plain without the song of birds to comfort you or trees to give you or your cattle shade; without wild flowers to greet your eye or the antics of rabbits to amuse your mind. There shall be no beautiful old dwellings near you, no ancient chimes, no old rookeries, no bosky dells or fern-fringed pools. You shall live by a straight canal from whose sluggish waters no music comes. Your eyes shall not follow the lark on its joyous heavenward flight, nor see the first violets appear, nor the spotted cowslip, nor the orchis. You are to be practical all your life; poets shall shun you and lovers turn aside from your path. You shall lose your identity in the common square mechanical dead crowd you wish to make of men. You shall have no name but a number. You shall stand here no longer, for this is Lovers' Lane."

And when the man heard this he looked suddenly small and contemptible under the vast panoply of stars, with the great trees about him, and the hedge secrets at his sides, and without a word he slunk away into the darkness

* * * *

"Now's your time to speak," said the Rabbit's wife.

But just as the Rabbit was clearing his throat a starling rose amid great cheering.

"We may be vulgar," said the starling, "but we do our best. We give a number of free concerts."

"Cheep, cheep," said several sparrows.

"But popular," said the starling. "And I venture to suggest that men would miss us. We fly in great groups and are very fine to look at on the wing. We need trees for rest, and we give a homely touch to the landscape as we descend to roost in thousands."

"Where should we be?" said a tinkling chorus of butterflies, and the deeper voices of the moths cried,

"We are the flying flowers of the night."

"We must have some place in which to build our nests," said the hedge sparrows.

"Oh, you turn the place into a hotel," said the cuckoo. "Anyhow, I've got to find rooms somewhere. I'm the voice of Spring."

"And us," cried the rustic primroses.

"Us, too," said the shy violets.

"We chime the magic hours," said the foxgloves.

"Counsel for the defence," announced the rook

* * * *

His voice throbbed with the passion of the night. He sang so that the stars leaned to listen and the curved moon was still. He, nightingale, voice of lovers by night, told of the dew star drenching the arms of the twisted eglantine whose trumpets breathed sweet honey in the air. He told how the traveller's joy, the blackberry, and the briony arched over lovers as they whispered eternal things under the stars. His was the song of ferns drooping tenderly over ragged robins and celandine; of lords and ladies and the milkwort under the shadow of the spreading elm. He sang of the horned owl's flight. He told of old hollow trees where lovers came timidly, yet greatly daring in their wonderful adventure, and posted letters at their trysting-place. He sang of the hedgerows of England and how they held her in their sweet embrace and made the night fragrant and the day a bower. And how they guarded lovers from the common sight and heard and held their sighs and vows and protestations. And how they adorned themselves with lambstails and the budding palm in the spring, and how they caught at hay and straw carts as they passed so that birds had the wherewithal for nests. And at last he sang of their poetry and comeliness and of their deep purple shadows and of how in them from end to end of England they held the glory of lovers' kisses on the scented air.

* * * *

As he finished so silver-footed dawn stood trembling on the brink of day, and as she lit the world with her rose-flamed torch then the thrush sang his golden song. He sang the ancient peace of venerable things; avenues of beech and elm he sang, and groves of lime and sound of wild bees, and of the painted flight of butterflies. And he sang of the shade the hedge gave and the trees' shadow, and of mild-eyed cattle who came there out of the glare; and of harvesters who snatched kisses of milkmaids; and of the hedgers and ditchers who ate and drank leaning on banks of loveliness. And he sang of bold lovers walking hand in hand in lanes of sun-splashed leaves. And he told of how all these things were good and took root in the hearts of men and women and there flourished for ever, and were winged and scented memories in the minds of those overseas in lands where no hedges were and no misty glory of dew-wet honeysuckle

and briar-rose. And as he sang it seemed that England spoke through his liquid throat, England, that little place where every walk has a history, where sacred bones lie and Roman coins are turned up by the plough. England of little inns and old village churches and creaking weathercocks, and stout houses and fair lawns and peacocks in their pride. And as he sang this those who cried out of their great usefulness and practicality seemed so small and so insignificant that they crept back under the wing of the ugliness they preached and there sat hatching little conspiracies to kill the things they could not understand.

Then as the new day leapt all fresh and young upon the world the choir of birds in tree and hedge-row everywhere took up the song, and in that hedged and lovely place all Nature made Matins, and it was very fair.

D. C. C.

By kind permission of the Editor of the "Daily Mail."

Reviews

IS THEOSOPHY ANTI-CHRISTIAN? By HERBERT WHYTE. ("Riddle of Life" Series. 6d. T.P.S.)

Mr Whyte has accomplished an admirable piece of work. Clearly expressed, conciliatory in tone, covering, within the narrow limits of space available, a very large field, this little book is most heartily to be commended to readers of THE VAHAN. They will do well to buy it, to study it, and to distribute it among all their Christian friends, who are at least open-minded enough to be willing to hear what Theosophists have to say. A wide circulation of this book should do much to dispel the notion, now being diligently fostered by many of the clergy, that Theosophy is 'anti-Christian.' But there are quarters nearer home in which a study of its well-written pages will be of use. It will be most useful to our propagandists, whether public or private, in reminding them how much of the deepest Theosophical thought is to be found in our Christian Scriptures, and in enabling them to meet audiences and personal enquirers, sympathetically, on their own ground, and in their own language. Mr. Whyte clearly demonstrates, by quotations from St. Paul, that the doctrines of

the Cosmic Christ and of the Christ in us, are central and essential truths of early Christianity.

His treatment of Forgiveness, brief as it necessarily is, is most effective, and well deserves the consideration of some of our lecturers, who are apt to present the doctrine of Karma in too absolute a sense, and to ignore the reality of the Christian experience of forgiveness, that realised "rightness" with God, which, although the Karmic sufferings may remain, yet takes out of them all their sting of hopelessness and incomprehensibility. This attitude on their part is apt to repel some really spiritual Christians, possessors of deep inner experience; and a study of and amplification of Mr. Whyte's suggestive remarks should enable them to correct this mistake.

It is to be hoped that this book is only the first of a number, by its author and other writers, dealing with various aspects of the subject.

Meantime, the writer of this review intends to do his best to circulate it among Christian friends, clerical and lay: and to anyone who may read these lines, he would say very earnestly, "Go then, and do likewise." The present is a time of attacks and controversies. Books such as this of Mr. Whyte's, as they are the best means of propaganda, are also the best answer to those who oppose. *Magna est veritas, et prevalebit.*

S.

THE SOUL OF INDIA. By GEORGE HOWELLS. (J. Clarke, The Kingsgate Press. 5s.)

This book admirably fulfils its avowed purpose, to present to the student a comprehensive view of Hinduism "in its historical setting and development, and in its internal and historical relations to Christianity. Its earlier portions survey, with scholarly breadth of treatment and yet sufficient detail to make the book invaluable for reference, the development of the languages, races, religious and philosophical systems of India; while the last section, comprising about a third of the whole, deals with Christianity in India. As is to be expected, it is here that the Theosophist finds himself most, often in disagreement with the position taken, but even so, with most he can cordially agree.

The writer shows much appreciative understanding of all that is noblest in India's religious ideals, and indeed makes such generous concessions that we doubt whether an unbiassed reader would be led to conclude in favour of Christianity, as the most suitable regenerating agent in India! How-

ever, the Christianity here advocated is very different from that with which many of us are familiar on missionary platforms. The Principal of Serampore College claims for Modern Christianity an attitude to non-Christian religious systems "akin to the attitude of the Gita and Brahmanism to other religious systems and objects of worship," namely, recognition of all forms of worship as directed to the same Supreme Object. •

The Gita is placed side by side with the New Testament, and passages abundantly quoted to show the high level of its thought and aspiration, a non-committal attitude, being adopted to the vexed question of its being influenced by Christian teachings in the early centuries of our era.

The most is made of historical witnesses to the presence of Christians in India at this early period, but it has to be admitted that in modern times Christianity has made little headway among educated Hindus, and the conclusion arrived at is that India must evolve her own form of Christianity, as the crown rather than the negation of her more ancient faiths; for "no attempt should be made to impose on Eastern Christianity any theological system worked out by Western theologians. Eastern Theology, in my judgment, will be more on the lines of the Gospel of St. John than the Epistle to the Romans." In that case, will it be Christianity as ordinarily understood, or a form of the Wisdom religion, the Gnosis?

The book is clearly written for Christians, and therefore no attempt is made to prove Christian Assumptions and dogmas; but we wonder by what evidence the writer would justify his claim for Christianity of an unique position among the religions of the world, and the summit and culmination of all human religious aspiration. It is clear that any great religion might make such a claim, but it is one hard to substantiate, since it has to be admitted that none have a monopoly of truth, even this special pleader for Christianity finding much to admire in such doctrines as Reincarnation and Karma, for which the Hindu would find but a sorry substitute in that of the Vicarious Atonement!

The Theosophical Society is the subject of a brief, but not unfriendly paragraph, in which due recognition is given to Mrs. Besant's work in Social and Educational reform, but some bitterness is betrayed in reference to her attitude to Protestant Christianity, "the only form of faith which Theosophy cannot tolerate." Is it, in very truth, Theosophy that has been intolerant, or the official exponents of Christianity? We are reminded of the gentle satire in Sir Thomas More's description of Utopia, where the first converted Christian was

the first to show intolerance in his conviction of superior knowledge, and had to be banished for stirring up sedition!

Not all Modern Missionaries are as broad in their views, sound in their scholarship and straightforward in their methods as the Principal of Serampore College, and we only wish we could convince him that Theosophists are, for the most part, pledged to the service of the same Christ of his love and devotion, and like himself are bent on enlisting under His banner all the nations of the earth, though not insisting that all call Him, by the same name, or hold to the same traditions regarding His phenomenal appearance among men.

H. V.

From Our Contemporaries

I. THEOSOPHICAL PUBLICATIONS

The Theosophist, April. Mrs. Besant contributes the first instalment of *The Building of the Individual*. It is a very simple and broad treatment, lit up by illuminating passages, of a 'passing phase in the age-long development of the portion of Divinity that we call the human Spirit.' In *Consciousness, Conditioned by Body*, Dr. Charles J. Whitby brings forward cogent reasons in corroboration of his contention that consciousness is not 'a mere product of the material organism'; it is a long article but well worth reading. *The Study of History as a Mental Equipment* (Prof. R. K. Kulkarni) is at once a review of some different phases of the study of history, and an appeal to students to 'shake off their flippant cynicism towards study and reflection, and approach history as a Goddess whose gift is a true grasp of the whole as a container of parts.' In *From the Diary of a Travelling Philosopher*, Count Hermann Keyserling makes some interesting comparisons between Christianity and Buddhism, and between Christ and Buddha—as they strike him; and in *Is Reincarnation True*, Mr. Ernest Wood brings out some interesting and usually ignored points of Madame Blavatsky's real statements regarding this doctrine in *Isis Unveiled*. This far from exhausts the list of interesting contributions.

The American Theosophist, April, opens with appropriate articles about Eastertide. One might call it a specially Theosophical number, since Mr. Greenleaf writes upon Jews, there are two interesting articles on *Zarathustra*, the *Pythagoras*

articles are continued, and Mr. Roger's clear style is exemplified in his article upon *Religion and Science—a Partnership*. The well known 'I pray the prayer' is set to music, bizarre yet quaintly reminiscent of the East.

Theosophy in Australasia, March, contains some good criticism and review of Maeterlinck's articles on *Life After Death*, some interesting notes on *Colour Music*, and some good answers to enquirers' questions, etc.

Theosophy in Scotland, April. With this number our territorial contemporary completes his fourth year of publication. The articles have always been good and well-chosen and the book reviews excellent. We make no reference to *Parsifal* lest our columns should again become post-Wagnerite.

The Path, April, continues the contributions from L. R. Amoedo's *Life and Matter*; the new instalment, *Manifestations of the Fluid*, as Light, Colour, Heat, Odour, Form, Weight and Sound will be of interest to all students of science; and the series, *Superhumanity*, by Madame Isabelle de Steiger concludes this month with *Regeneration*. Though we mention last the Editor's contribution, *Some Symbols of Magic*, it is not by any means the least in interest. He believes that 'we need more individuals who have first-hand knowledge and information on magic, instead of being able to give only the testimony of others,' and we hope he will give us further results of his studies another time.

II. OTHER PUBLICATIONS: QUARTERLIES

The Quest, April. Mr. Mead's article on *The Reincarnationists of Early Christendom*, will be of great interest to all who are exercised to know the precise relationship of the doctrine of the pre-existence of the soul, as held by some of the Early Fathers of the Church, to that of reincarnation as known to us through the teaching of modern Theosophy, and is well worthy of their study; for there is no one better qualified to speak with authority on the subject of Gnostic and Patristic writings. In *A Japanese Temple of Silence* Prof. Yoné Noguchi gives an impressive picture of the austere and simple life of the Zen-Buddhist monks, who by meditation strive to enter into the 'world of silence.' He heard an address given by the chief priest of the 'Toitoise Temple' to his monks: 'You may call life a dream if you will; there is no harm either to think of it as a reality. The main point

is that you have to arise from the dream and the reality of life, and, let me say, from life itself. You must not be fettered by life. . . . There is no mystery whatever in the world; and truth which may appear to an unclean mind to be a secret, is simplicity itself, which is the soul of nature and Buddha. . . . The language of silence cannot be understood by the way of reason, but by the power of impulse which is abstraction.' These are some of the sentences the author heard. To those who see in the Buddhist ideal of detachment a selfish standing apart from the world it will come as a surprise to read that the first of the vows chanted by the monks in the temple-ceremonial was 'We vow to save all innumerable mankind.' There are besides articles on *Eucken and the Philosophy of Self-Realisation* (Edmond Holmes, M.A.); *Fichte's Anticipation of Bergson* (Harold E. B. Speight, M.A.); *Divine Limitations* (C. B. Wheeler, M.A.), etc.

The Hibbert Journal, April, contains an interesting article on the present condition of the Church of England, *Kikuyu* (the very Rev. H. Hensley Henson, Dean of Durham), in the course of which the author frankly admits the difficulty by which it is faced, and observes that 'the most reluctant understanding has now to admit that under the name of the Established Church, and with its authority, two mutually contradictory versions of Christianity are being offered to the nation.' In *The Middle Ages, the Renaissance, and the Modern Mind*, Prof. Norman Kemp Smith writes with insight, and at times with brilliance, of the two great currents of life and thought, the Classic and the Christian, which have gone to the making of the mind of Modern Europe, 'The two great traditions upon which our civilisation historically rests.' An article of much wisdom and experience and very plain to be understood is *The Great Alternative* or, in the words of the author (Rev. Charles F. Dole), 'Either God is, or there is no God.' As is usual with '*The Hibbert*,' there are several other good articles on religious and social problems.

The Co-Mason, April. This number contains many articles of interest, among which *The Transition in Masonry* (C. H. Merz, M.D.; continued from last number), *The Working Tools of an Operative Freemason*, and *The Most Noble Order of the Garter* (L. M. B. Voge) are especially to be noted. A very interesting interpretation of *Parsifal* is to be found in *From the Master's Chair*. O. Greig and L. A. Bosman contributes *Moses, Law Giver and Manu*, and E. G. Palmer *Royal Arch Symbolism—The Interlaced Triangles*.

MONTHLIES

The Herald of the Star, April, has three very interesting articles by Russians, one on *Count Tolstoy* by his daughter-in-law the Countess Tolstoy, one, *What is Religion* by Tolstoy and one *Among the Russian Peasantry* by A. L. Pogosky; The last named showing a thorough knowledge, and sympathetic understanding of the conditions of peasant life, and offering suggestions for the helping of truly artistic workers and rescuing them from the "sharks" who exploit them. Dr. Mary Rocke writes charmingly for children on *The Order of the Star*, and *The Swallows of the Lord Jesus*, a Siberian legend, a fascinating contribution in French. In her series of articles *Ideals of the Future*, Mrs. Besant treats of "Society." Mr. W. Sanders continues his lectures on *Ideal Communities*, and Dr. Haden Guest, his illustrated article on the *Hygiene of Child Life*, etc.

The Occult Review, April, commences with an editorial on *Letters from a Living Dead Man* in which the point of view taken is original. *Occultist and Mystic*, by Lily Nightingale, collates the points of similarity and difference between the two types and as such is interesting. *More French Ghost Stories* and *A Psychic Experience* make quite good reading. A short treatise on *Vampires*, one of the gruesome inheritances of Atlantis, with the various 'explanations,' but relieved by quite an erie example, is not without interest. Redgrove's *Facts and Hypotheses* is quite sound. Altogether a thoroughly entertaining number.

LIBRARIAN

Reports and Notices

EXECUTIVE COMMITTEE

A meeting of the Executive Committee was held at 2.30 p.m., on Saturday, March 28, at Headquarters.

Present: A. S. Banks, W. Bell, Mrs. Besant-Scott, Mrs. Betts, J. Bibby, Miss Bright, D. N. Dunlop, L. Haden Guest, Lady Emily Lutyens, G. H. and Mrs. Whyte, and the Hon. Treasurer. Miss K. Douglas Fox represented the Southern Federation, and J. W. C. Perkins, the Midland Federation.

Mr. Sinnett, Vice-President of the Theosophical Society, took the Chair.

Regrets for absence were given from the General Secretary, Mrs. Despard and Miss E. M. Green.

The meeting proceeded to discuss the amended Articles of Association in view of the incorporation of the Theosophical Society, and it was agreed to go through the Articles paragraph by paragraph and vote upon the amendments.

A letter was read from Mr. Graham Pole, General Secretary of the T.S., Scotland, recommending that the Articles be as short as possible.

It was agreed that the Articles should be as little bulky as possible, and that they should contain nothing in the nature of a rule which might afterwards need to be withdrawn or altered and which would thus cripple the Society by being embodied in the Articles of Association.

It was also agreed that after the amendments had been finally and separately voted upon, the Articles should be put into the hands of a solicitor to be simplified as much as possible to be ready to submit to the next Convention.

Mr. Sinnett and Dr. Guest were appointed to form a Committee to consult with the solicitor and to have the Articles completed, and were requested to give a report of the discussion with the solicitor at the next meeting of the Executive Committee.

The meeting adjourned for half an hour for tea.

The minutes of the last meeting were read.

The result of the vote on the Presidential election up to date was read by the Returning Officer, a complete announcement of which will be published in the June number of THE VAHAN.

A hearty vote of thanks was accorded to the Returning Officer and his assistants.

The Membership Report, since the previous meeting, showed: seventy-four new Fellows; six transferred to other National Societies, one resigned, and four deceased, making a net gain of sixty-three.

The Financial Report was read, and the Treasurer announced that money was coming in very slowly.

New Centres were authorised at St. Albans and Harrow.

A Charter was granted to form a Lodge at London, to be called the Westminster Lodge.

A Charter was granted to form a Lodge at Northampton.

A Charter was granted to form a Lodge at Chatham.

The sum of £6 6s. was granted to cover half the cost of circulating the pamphlet by Miss Douglas

Fox, which was reported as having been received with great satisfaction. A hearty vote of thanks was accorded Miss Douglas Fox.

Mrs. Betts gave a message from the General Secretary, saying that a National welcome to the President was being arranged in a suitable hall, and would take the form of presenting to the President an address signed by the Presidents and Secretaries of all the Lodges of the National Society; and Mrs. Sharpe said that she counted on the co-operation of the Committee.

The sum of £15 was granted to cover the cost of placing *The Theosophist* in public libraries for six months.

It was decided to hold the next meeting on Saturday, May 2, at 2.30 p.m.

NEW LODGES AND CENTRES

A Charter has been granted to the following Fellows to form the Westminster Lodge of the Theosophical Society: J. L. MacBeth Bain, Mrs. Duncan, W. S. Hendry, R. Hilbery, Miss A. E. Hughes, Miss B. Myers, and R. S. Whitwell. The officers are: J. L. MacBeth Bain, *President*; W. S. Hendry, *Secretary*, and R. S. Whitwell, *Treasurer*.

A Charter has been granted to the following Fellows to form the Northampton Lodge of the Theosophical Society: H. W. Ager, Mrs. Branch, F. J. and Mrs. Crockett, A. Ewen, J. R. Jackson, J. R. Johnson, F. Murdin, J. Pagesmith, A. H. Shakeshaft, and I. H. Woodford Robinson. The officers are: A. Ewen, *President*; A. H. Shakeshaft, *Secretary*, and F. J. Crockett, *Treasurer*.

A Charter has been granted to the following Fellows to form the Chatham Lodge of the Theosophical Society: Mrs. Dacre Barrett, Mrs. Drake, F. and Mrs. F. Purser Fletcher, Dr. and Mrs. J. R. Muir, Mrs. Petrie Hay, and Fleet Surgeon E. C. G. Reed. The officers are: Dr. J. R. Muir, *President*, *Secretary* and *Treasurer* not yet elected.

A Centre has been authorised at Harrow, the Secretary to be W. M. Green.

A Centre has been authorised at St. Albans, the Secretary to be Mrs. F. E. Pearce.

NOMINATIONS FOR OFFICIALS

Fellows, especially Presidents and Secretaries of Lodges, are reminded that nominations for the Executive Committee, the General Secretary and the Hon. Treasurership must be in my hands by

May 15, and that only Lodges (or Lodge Committees acting officially on their behalf) may nominate. No Fellow may be nominated without his permission first being obtained.

S. MAUDE SHARPE

General Secretary.

REPORT OF PROPAGANDA IN THE SOUTH-WEST

During the past month work has centred in South Wales and Gloucestershire. At Newport public meetings drew a full audience, interested and enthusiastic, and a successful drawing-room meeting was held in a hotel at which the sub-editor of the principal local paper was present, afterwards giving a very sympathetic report. At the neighbouring town of Cardiff two other well-attended drawing-room meetings were held at the Ladies' Club, the Honourable Mrs. Pelham, President of the Cardiff Lodge, presiding at all three. The Cardiff and Newport public meetings were eminently successful. At Cardiff a larger room had to be engaged for the last lectures, the audience by then numbering about 150. At both places enthusiasm and interest were warmly evinced by the audience, a member thereof at Cardiff remarking:—"If this is Theosophy it seems to me like a new revelation and it is what I have been looking for." Much work was done round Cardiff in addressing Brotherhood meetings, also spiritualist and Socialist Societies. An address to the Roath Brotherhood on "The Super-man" proved it to be a subject of great interest.

At Merthyr Tydvil the meeting was small, but very interested, one of the audience being a man of great local renown for a life devoted to the education of the children of the poor in the town who is also a City Councillor and a high Mason. The Merthyr Valley by night is a wonderful sight. The flaming furnaces of the iron-works make a scene as might be pictured of Dante's Inferno, reminding one of the words: "The smoke of their torment ascendeth for ever."

Swansea has a little group of very earnest Theosophists. The meetings there were well-attended. Perhaps before long the little band will find its numbers strengthened. Cardiff rejoices in a large and enthusiastic Lodge. We had such a busy but splendid time in Cardiff, meetings of all descriptions carrying Theosophy into many other fields of work, and private meetings too where we all got to know each other well. The organisation of the S. Wales work was splendid, I feel much was thereby accomplished. But better than the

organisation was the splendid spirit of the members. Leaving Newport and Cardiff after the month's work felt like leaving well-trying comrades in a great cause.

The work is now in Gloucestershire, meetings being held in Cheltenham, Stroud and Gloucester. Cheltenham Lodge has now acquired beautiful new rooms, and is hoping that our President will come to open them. The work is going forward well in Gloucester and in Cheltenham. The lecture in Cheltenham was very well reported, under the rather striking sub-heading "Doctrine of Hell-Fire Condemned."

Perhaps I may include in this report a beautiful little story. At one place a very uneducated poor old man came faithfully to the meetings. When some-one rather chaffingly asked him if he understood, he replied: "No, not all, but I like to come because they make me feel good." So his heart understood, if his head did not always.

CLARA M. CODD

ON TOUR IN THE NORTH

March was taken up with the second half of a Northern Federation tour, the towns visited being Chester, Birkenhead, Golborne, Wigan and Rochdale. Of the first two, Mrs. Duckworth is sending a separate report. In the Chester district, a call was paid on an old member, Sir William Vernon, now quite an invalid. He has a fine theosophical library, and he retains memories of Madras in the early days of Col. Olcott.

Many acquaintances were renewed in Lancashire. Recollections of the very first lodge meeting in Wigan were brought to mind by hearing that at that meeting some of the present lodge-officials had first heard of theosophy.

Wigan and Golborne are mining centres, and it was good to know what a help in their work some miners had found theosophy. The long 'shift,' which used to be such a drudgery, was lightened by the new knowledge, and the workings with iron and coal were seen as parts of the one definite Plan. Stories of gnomes, and weird experiences beneath earth's surface were frequent. Rochdale the home of the Co-operative Movement has been encouraged by the fortnightly visits of our Manchester friend, Mr. Pontefract, but the group should now try to be self-supporting (not financially, of course).

The course of public lectures brought in some new enquirers, and a public room has been taken for a regular class.

SIDNEY RANSOM

PROPAGANDA WORK IN CHESHIRE

The series of monthly public lectures which the Wirral Lodge inaugurated last October in Birkenhead was successfully carried on by the special set of weekly lectures given in March by Mr. Sidney Ransom. From the very commencement of the lecture season a definite interest in Theosophy had been revealed by an average attendance of seventy people. But in February, for Mr. Theodore Bell's lecture on "Thoughts are Things," the number present rose to 112 and in March culminated in a regular and most attentive weekly audience averaging 140.

A close discussion, often maintained with keen interest for a full hour, followed each lecture. The able questions plied by the audience showed a most earnest desire to know more of, and also give full consideration to, the Theosophic presentation of Truth. In addition a fair amount of literature was sold and the Lodge library books were in great demand.

Undoubtedly Mr. Ransom's work must have laid a very permanent foundation, and the interest in the public lectures seems to be still on the increase.

The collections at these lectures practically covered all advertising and other expenses. It is also gratifying to note that the principal Birkenhead newspaper has from the very first reported all lectures and other activities of the Lodge in the most able and effective manner.

On Wednesday, March 11th, Mrs. Duckworth gave an At Home to many of the teachers and instructors of the district. The spacious and comfortable rooms of the Wirral Lodge were beautifully decorated in honour of the occasion. About seventy-five teachers from the local schools accepted the invitation to hear Miss F. Arundale give an address on "A Spiritual View of the Teacher's Office." Needless to say Miss Arundale made a most inspiring appeal to all present not only to accept the highest interpretation of the Teacher's office but also to put the same into practical operation with faith and courage. The address was listened to with rapt attention and the speaker most enthusiastically applauded at its conclusion.

Refreshments to all the guests were then served by the Lodge members present, who heard many remarks in feeling terms what a new light had been given them by the speaker and with what a fresh inspiration they would now return to the difficulties of their profession.

K. BAXTER

Hon. Secretary, Wirral Lodge.

NORTHERN FEDERATION

The Annual meeting of the Northern Federation will be held in Sheffield on May 16 and 17, when Mr. Wedgwood will preside.

Saturday afternoon: Council meeting, followed by a Discussion on "The Ethics of Buying, Selling, and Using"; which will be opened by Mr. John Chappell, of Sheffield. Saturday evening:—Lecture to the Federation by Mr. Wedgwood on "The Reality of the Unseen."

Sunday afternoon: Meeting of The Star in the East, address by Mrs. Duckworth on "The Radiance of the Christ"; and on Sunday evening, Public lecture by Mr. Wedgwood on "Christianity in the Light of Theosophy."

It is hoped that if possible Mrs. Besant may be present during some part of the Federation meetings.

J. S. PATTINSON
Hon. Secretary, N. F.

THE SOUTHERN FEDERATION

The Twenty-third Conference will be held at Cheltenham on Saturday and Sunday, May 9 and 10. The President will be present, and will lecture at the Town Hall at 5.30 p.m. Dr. L. Haden Guest will preside. The Council Meeting will be held at 2 p.m., Saturday, at 4, St. Margaret's Terrace.

Sunday morning E.S. and the Federation Committee Meetings will be held at 4, St. Margaret's Terrace. In the afternoon Dr. Guest will speak at "Snowdon," and tea will be served afterwards. At 7 p.m., at St. Margaret's Terrace, Lady Emily Lutyens will lecture on the Order of the Star in the East.

Ample time is allowed on Saturday for discussion of the general work of the S. Federation, but if necessary further opportunity will be given Sunday afternoon. It is hoped that many F.T.S. will attend and give the Conference the benefit of their experience. Group and Lodge Secretaries are especially asked to be present at the Council Meeting Saturday afternoon.

Local information can be obtained from Miss E. Garnham, 6, Promenade, Cheltenham. Programmes on application to the S.F. Secretary, Miss K. Douglas Fox, 3, Widcombe Terrace, Bath.

LONDON FEDERATION CONFERENCE

As announced in the previous issue of THE VAHAN, the London Federation will hold its Spring Conference on May 9 and 10, following the White Lotus Meeting, on Friday, May 8, at which it is hoped the President of the Society will be present.

The programme will be as follows:

- | | | |
|-----------------|-------|--|
| <i>Saturday</i> | 2.30. | Council Meeting (open to all). |
| " | 3.30. | Reception by Mrs. Betts, Social Meeting, short speeches and tea. |
| " | 7. | Concert arranged by the Brotherhood of Arts. |
| <i>Sunday</i> | 11. | Devotional Meeting. |
| " | 3. | Discussion on the Lodge System, opened by Mr. Graham Pole. |
| " | 7. | Public Lecture, "The Path to Divinity by Means of Religion," Mr. Baillie Weaver. |

Members and Associates of Lodges and Centres are cordially invited to attend whether Fellows of the Society or not. The Committee very much hopes that all F.T.S. in the Federation area will do what they can to make the Conference a success.

These half-yearly Conferences and the smaller Group-meetings which are being held in the different parts of the area should be the means of more closely uniting the local Lodges and Centres, and it is hoped that F.T.S. will come in good numbers to these meetings and get into touch with members of other Lodges.

ARTHUR P. MADDOCKS
Hon. Secretary, London Federation.

THE LONDON LODGE

The programme for the summer session of the London Lodge has been arranged. Mr. A. P. Sinnett will give four evening lectures (in the Temporary Building), at 8 o'clock, on the following dates:—Tuesdays, May 12 and 26; June 9 and 23. The subjects will be:

- The Rationale of Mesmerism.
- Atlantean Remains.
- Ultimate Human Evolution.
- Complications of Karma.

At these lectures all Theosophists are welcome.

CENTRAL LONDON LODGE

Annual Business Meeting on May 12, at 8 o'clock.

Visits are being arranged to Miss McWilliam's School Clinic at Deptford, particulars from Mrs. Henry, 80, Addison Way, Hampstead Garden

Suburb, also to the Lollard Street Elementary Schools—particulars from Mrs. Cather, 143, Elgin Crescent, Holland Park, W.

CORRESPONDENCE CLASS

A Correspondence Class for the study of "Evolution of Life and Form" will begin in June. Address, F. Hallett, "Stonyhurst," Horley, Surrey.

From *Students' Notes*

[*Edited and published monthly by F. S. Snell (Cranford, Cookham Dean, Berks.), for the interchange of ideas between Theosophical Study Groups.*]

The fact that consciousness can only be transferred without break from one plane to another under very nicely balanced conditions of mood and concentration may be compared with what has been said about the "critical" temperature and pressure at which alone the corresponding physical phenomenon may be obtained.

One important feature of the critical point is that it represents a condition of unstable equilibrium in which matter, through its hesitancy between two well-defined states, may perhaps be amenable to the influence of forces tending to endow it with a new set of properties; forces which would be ineffectual under any other conditions. We have remarked that solids resist changes of shape, while liquids possess no shape of their own. Now moist clay—a mixture of a solid with a liquid—imitates to some extent the properties of the critical state, for it neither resists changes of shape nor takes its shape from that of the containing vessel. Of this the potter takes advantage; he moulds it according to his desire and then, by baking it, gives it properties approximating to those of a true solid, and so ensures permanency to his handiwork.

Smoke and cloudy vapours furnish another instance of the way in which the properties of the critical state may be roughly imitated by a mixture. For a liquid settles down into its receptacle and shows a smooth and clearly-defined horizontal surface. Gas, on the other hand, gives a superficial appearance of being free from the influence of gravity. Its particles spread themselves immediately through any closed space and show comparatively little tendency to accumulate towards the bottom. Smoke or mist, however, seems to halt in indecision between gaseous and liquid behaviour, and this

hesitancy appears to be made use of in certain super-normal processes; e.g., when the smoke of incense is moulded by elementals, etc., into various shapes.

One may also recall, in connection with this subject, Mrs. Besant's statement that unstable mental and bodily conditions always prevail when a new race is being evolved, the new characteristics being more readily imposed when the materials are thus plastic.

Further, it seems probable that a study of the principles underlying these "critical" phenomena may throw some light upon the mysterious process of transition whereby the physical bodies of the third Root-Race were produced from pre-existing astral or etheric forms.

T.S. ORDER OF SERVICE

The Healers' League.—A suggestion has been made that this League should seek powers to form itself into a Lodge of the Theosophical Society, and the present announcement is to enquire of all members of the League throughout the Country how they feel on the matter.

Those belonging to no other Lodge, or not being *active* members of such a Lodge might well come into the new one, those already belonging and being also *active* members of another might join on reduced subscription, whilst F.T.S. not belonging to the League but interested in the work of the movements and anxious to help it might join as Associate members.

In this way it is hoped that the present movement which is now growing very large, may be better consolidated, that study classes may be arranged and a library formed, all for the better understanding of our particular branch of the work which Theosophy is doing.

We should endeavour to hold these study classes on Friday evenings after the special Group work and as the Literature available at the present moment is very poor, much of it being written without any of the knowledge of the inner constitution of man such as Theosophy gives us, it is hoped that we may ourselves be able to issue transactions from time to time to all members of the Lodge. This last of course would need funds which are at present not at our disposal, so that if such work is to be done it will be necessary to secure a good membership.

Tentative applications for membership and suggestions will be welcomed by the undersigned.

R. GAUNTLETT

The Redemption League.—This League has entered on a new and promising phase of existence. The London Branch which dissolved a few months ago handed over its little capital (of something under £10) to the Bath Branch, and the latter under the guidance of its Secretary, *Mrs. Chambers, F.T.S.*, 15, *Shelley Road, Bath*, has started upon a very useful piece of work; *i.e.*, helping to start a Hostel for working women and girls in the town.

Another line of most useful activity has been inaugurated by *Miss Bermingham, F.T.S.*, 10, *Laura Place, Bath*, who as Organising Secretary for the League throughout England hopes to utilise the League as a national, perhaps even an international, Organisation, to fight social evils, and by prayer and meditation help those engaged in Rescue and Prevention work. It is also hoped that by public lectures and the aid of a lending library the League may awaken and educate public thought on these all-important subjects. Members who are interested in this work are asked to join the League that Theosophy may do its share in bringing Light to the dark places of the world.

The following are the Objects and Rules and further suggestions as to methods of work may be obtained on application to Miss Bermingham.

OBJECTS

1. To help in the Crusade against the White Slave Traffic.
2. To work for Social Purity and the equalisation of the moral standard.
3. To assist in the work of Prevention by:
 - (a) Founding local Hostels for women and girls.
 - (b) Public lectures on moral and social questions.
 - (c) Meditation for 5-10 mins. each night between the hours of 10 and 12 p.m. on Light and Purity.

RULES

1. Meetings of the League will be held every month at the local centres.
2. The minimum subscription is 1s. per annum payable October 1st, the money will be devoted to helping social work, expenses of public lectures and books for the lending library.
3. Each member is expected to do some *practical work* for the League, either individually, or by helping in one of the many agencies already existing for fighting social evils.
4. Written reports of all work done and information obtained—as to social, moral and economic conditions, etc.—to be given to the Secretary at the monthly meeting.

Not AN ADVERTISEMENT

The vegetarian restaurant which was opened in November at No. 2, *Upper Woburn Place, W.C.*, next door to the T.P.S. Branch office, has proved an enormous convenience both for the *habitués* of headquarters and for those who only come up occasionally. If a sufficient number of people are prepared to take advantage of it we hope to be able to arrange for it to be open on those Sundays when Mrs. Besant speaks at the morning meeting thus enabling those members who take long journeys to attend her lectures to have lunch and tea before proceeding to the Queen's Hall lectures. It would greatly help if those likely to avail themselves of this arrangement would send me a post-card at above address.

BASIL HODGSON SMITH

Letter to the Editor

To the Editor of THE VAHAN

Madam,—I should like to thank a number of your readers who have sent me in further "Testimonies" on Theosophy, to some of whom I have not personally replied.

I have now about 300. I have not forgotten my intention of publishing a selection from them. But it is important to await and select the most appropriate moment for doing this, and the time has not yet come.

Meanwhile, I should be glad of further "Testimonies," if there are any readers of this who have not yet written to me, and who have got a story to tell of how Theosophy brought them back with fresh love and deeper understanding to the faith of their childhood.

C. W. SCOTT-MONCRIEFF

Donations

GENERAL FUND

The following donation, received to April 20, is gratefully acknowledged: *G. G. £1.

PREPARATION FUND

The following sums, received to April 20, are gratefully acknowledged.

N. Federation: £10 11s. 6d.; Lodges and Centres; Bath, £4 1s. 11d.; Bournemouth, 18s.; Hampstead, £1 16s.; Harlesden, £1 2s.; H.P.B., £3 13s.; Plymouth, £1 10s.; Unattached and Anonymous, £1 6s.; 6s. Total: £25 4s. 5d.

PHILIP F. PHILIPS

Hon. Treasurer, Preparation Fund, for the Propaganda Committee.

Lectures and Classes at Headquarters

(Will Fellows kindly remember that details should be sent in every month concerning the activities they require inserted—a post-card is sufficient.)

Public lectures in the Lecture Hall are indicated by heavy type.)

MAY.

SUNDAY, 3.30: Round Table and Golden Chain.

7: Public Lectures. 3rd, *Mysticism (the use of Symbols)*, D. N. Dunlop; 10th, *Religion*, H. Baillie-Weaver.

MONDAY, 7.30: Informal meetings for enquirers and new Fellows only.

8: *The Secret Doctrine* study.

TUESDAY, 5: (19A) Humane Research League. Meditation and reading. 12th, 26th, Chairman, H. Baillie-Weaver.

5.30: (Lecture Hall) London Lodge.

6: Propaganda Meditation League.

6: (19A) League to Help the Woman's Movement.

8: London Lodge. (See special notice.)

8: (19A) Central London Lodge. (See special notice.)

WEDNESDAY, 6: *The Secret Doctrine* study.

4.30: (19A) Mr. Bank's study class.

6.30: (19A) Beginners' study class.

8: (19A) H.P.B. Lodge. 6th, business meeting (Lodge only); 13th, *The Religion of Fairy Tales*, Mrs. Beatty; 20th, discussion: *Are there Dogmas in the T.S.?* Chairman, H. Whyte; 27th, discussion: *Occultism in the National Gallery, (The Italian Schools)*.

THURSDAY, 7: (19A) Questions on Blavatsky Lodge study.

8: (19A) Blavatsky Lodge. 7th, no meeting; 14th, business meeting: President and Council "At Home," music and refreshments. 21st, *Wagner's "Ring,"* Miss Bothwell Gosse; Musical illustrations by F. Merry; 28th, *A Second Evening with Wagner*, Col. Lauder and F. Merry.

FRIDAY, 7.45: League of Healers' group.

8: (19A) Light on the Path Lodge. 1st, 15th, 29th, reading and discussion, *The Apocalypse Unveiled*; 8th, address; 22nd, study, *The Idyll of the White Lotus* (Lodge only).

Lecture List for May

Secretaries of Lodges and Centres are requested to send notices for this list **regularly**, to arrive **every** month by the 15th if possible and **not later than the 20th**. The accuracy of the list is entirely dependent upon their information.

For the sake of brevity "Lodge" is understood unless "C" (for Centre) is given. * means Lending Library. Only details of the public lectures and the day and time of the regular Lodge study are inserted; other particulars can be obtained from the Lodge Secretary at the address given last.

Where only the name of the Lodge and the address are given, the notice has either been sent in late or not at all.

ABINGDON C.* Mon., 8. A. C. H. Parker, 9, Oxford Rd.
BAILDON. Sun., 6.30. J. Midgley, Blavatsky House, East Parade.

BATH.* 10, Laura Pl. Mon., 8.15: 4th, *Pythagoras*, W. Sutherland; 8th, *White Lotus Day*; 11th, discussion, *Karma and Dharma*, opened by Mrs. Stewart; 18th, *The Pyramid, in the light of The Book of the Dead*, B. Tomes; 25th. Miss K. D. Fox, 3, Widcombe Terr.

BEDFORD. Mrs. de Jonge, 41, Goldington Av.
(BIRKENHEAD) WIRRAL.* 48A, Hamilton St. Tues., 8: 5th, *Psychic Faculties, their Rationale and Use*, J. I. Wedgwood. Miss K. Baxter, 10, Thorburn Rd., New Ferry, Birkenhead.

BIRMINGHAM.* Studio, Rm. 77, 1, Newhall St. Wed., 7.30. Miss F. M. Smith, 355, Rotten Pk. Rd., Edgbaston.
(BIRMINGHAM) ANNIE BESANT.* 180, Corporation St. Sat., 3 and 3.45. Miss K. E. G. Cardo, 507, Coventry Rd.

BLACKBURN.* Bute Café. Miss F. Bell, 21, Oozebooth Terr., Shear Brow.

BLACKPOOL.* Grove Chmbrs., Church St. Fri., 8. Miss Howson, Bryngola, Holmcliffe Rd. N.

BOLTON C. Alt. Wed., 7.30. Mrs. S. E. Ralphs, 218, Manchester Rd., Westhoughton, nr. Bolton.

BOURNEMOUTH.* 95, Old Christchurch Rd. Wed., 7.30. Fri., 3.15. Mrs. Nunn, Gestingthorpe, Maxwell Rd.

BRADFORD.* Unity Hall, Rawson Sq. Sun., 6.30: 3rd, *What is Reincarnation?* J. Chappell; 10th and 17th, *The Revelation and Tarot Cards*, D. M. Cohen; 24th, *On Reincarnation*, M. E. P. Zeper; 31st, no meeting. Miss Pattinson, 41, Woodview.

BRIGHTON.* 19, Norfolk Terr. Sun., 3.30: 3rd, *Words of Power*, R. King; 10th, *Man and Karma*; *the Law of Cause and Effect in all Worlds*, E. L. Gardner; 17th, *Limitless Man*, S. Hall; 24th, *The Secret Doctrine*, L. A. Bosman; 31st. H. G. Massingham, as above.

BRISTOL.* 99, Whiteladies Rd., Clifton. Sun., 7. Tues., 8: 5th, *The Story of the Theosophical Society*, Miss E. Severs; 8th, *White Lotus Day*; 12, *The Laws of Nature*, C. F. Galloway; 19th, *The Pedigree of Man*, Miss Whittaker. 26th. Miss Sweet, 10, Laura Pl., Bath.

BROMLEY AND BECKENHAM C. Mon., 8.15. S. L. Young, Old London Rd., Knockholt, Kent.

BURNLEY.* Scar Hse., Church St. Sunday, 6.30. Mrs. Long, 18, Lark St.

CAMBRIDGE.* C. L. Edwards, 31, Hills Rd.

CANTERBURY C.* Central Lecture Hall, 6, High St. Mon., 2.30. Mrs. Wachter, St. Dunstan's.

CARDIFF.* Duke St. Chmbrs. Mon., 8: 4th, *Ideals of Theosophy*, B. P. Howell. Wed., 8. Fri., 8. B. P. Howell, 41, Stacey Rd.

CHELTHENHAM.* Snowdon, London Rd. Wed., 7.45. Miss E. Garnham, 6, Promenade.

CHERITON C.* Royal Tea Rms., Cheriton Rd. Alt. Wed., 6.30. Miss E. Verne, 5, Trimworth Rd.

CHESTER C.* (Brown's Sale Rm.). Mon., 8. Mrs. Duckworth, The Heys, Eastham, Nr. Birkenhead.

CLAYGATE C.* Penorchard, Albany Cres. Fri., 8.15: 22nd (at Springfield), *Atlantis*, A. P. Maddocks. A. P. Maddocks, as above.

COLCHESTER C. Mon., 8. G. Suter, 45, Constantine Rd. COLNE C. Thurs., 7.30. W. Shipley, 24, York St.

(COVENTRY) OLCOTT. C. W. Guest, Garth, Stoke Pk.

DARLINGTON C. 2, Polam Rd. Tues., 8. Miss H. Purcell, as above.

DERBY.* Unity Hall. Tues., 8: 5th; 12th, . . . ,

S. Brown; 19th, *Ideals from Robert Browning*, Miss Rose; 26th, *The Mysteries of Osiris*, A. Wilkinson. A. Wilkinson, Mrs. Heldreich, Mickleover.

DONCASTER C.* Wed., 8. G. T. Pigott, Greetwell, Axholme Rd.

(DOVER) LEO. Arthur Rm. Sun., 8.15. W. Woodruff, 17, Maison Dieu Rd.

EASTBOURNE.* 92, Terminus Rd. Wed., 8. Miss F. J. Taylor, Rest Harrow, East Dean Rd.

EXETER C.* 169A, Fore St. Fri., 8: 1st, . . . , Miss Codd; 6th, . . . , Miss Dickinson. Miss Leech, as above.

FALMOUTH C. Miss S. E. Gay, Crill, nr. Falmouth.

FOLKESTONE.* Bouverie Chmbrs. Fri., 8.30. Miss Edwards, Shelley Lodge, Radnor Pk.

GLOUCESTER.* Northgate Mans. Thurs., 8. B. A. Tomes, Sedbury, Central Rd.

GOLBORNE C.* Howarth's Café, High St. Alt. Sat., 8. J. Charteris, Harvey La.

HARPENDEN. Fairstowe, Crabtree La. Alt. Mon., 7.45. Alt. Mon., 8: (St. Albans C., Dear's Temperance Hotel, London Rd.). Mrs. F. E. Pearce, as above.

HARROGATE.* Theos. Hall, E. Parade. Sun., 6.30: 3rd, *The Sphinx*, T. W. Holmes; 10th, *Occultism*, W. H. Wiffen; 17th, *The Age-Long War*, R. F. Morse; 24th, *Can Theosophy be Proved*, A. J. Chappell; 31st, *Thought Power and its Control*, W. Bell. Mrs. Bell, 101, Franklin Rd.

HASTINGS AND ST. LEONARDS C. (By letter). Miss K. Shaw, Silverhow, Westham, nr. Hastings.

HILDENBOROUGH C. A. Smith, Meadowbrook.

HORLEY C. Adult Schoolroom. Mon., 7.30. Miss M. King, Thornboro', Queen's Rd.

HULL.* 26, Charlotte St. Alt. Sat., 3.30. Mrs. Wilson, 185, Marlborough Av.

ILKLEY.* Lecture Hall, Rhyddings Rd. Fri., 8. Miss M. Harrison, Woodville.

IPSWICH C. 55, Founereau Rd. Fri., 4.30. Mrs. Cowles, as above.

JERSEY C. 44, La Motte St. Fri., 8. Mrs. Dawson, The Retreat, Almorah.

LEEDS.* 14, Queen Sq. Mon., 8. Wed., 8: lecture. Mrs. Holmes, as above.

LEICESTER. 64, Silver Arcade. Sun., 3.15. Wed., 8. Miss C. Vincent, 19, Alexandra Rd., Stoneygate.

(LETCHWORTH) GARDEN CITY.* Leys Av. Sun., 3. Wed., 5.30. Mrs. André, 134, Wilbury Rd.

LINCOLN C. Fri., 8. Mrs. Winter, 102, High St.

LIVERPOOL.* 18, Colquitt St. Sun., 7: 3rd, *The Occult Basis of Evolution. Part I., The Races of Men*, and 10th, *The Occult Basis of Evolution. Part II., Lemuria and Atlantis*, G. Hodson; 17th, *The Vedantic View of the Fall and Redemption*, J. H. Cousins; 24th, *Free Will and Determinism*, H. Mapleton; 31st, *Looking Forward*, J. E. Reid. W. Pedder, 3A, South Bank Rd.

(London.)

BLACKHEATH C. Tea Rms., opp. stat. Wed., 3.30: 7th (43, St. Mildred's Rd.), *Colour Music*, Mrs. Gaskell; 8: 13th, Dr. Anna Kingsford, S. Hopgood Hart. Miss A. Greenhough, 43, St. Mildred's Rd., Lee, S.E.

BLAVATSKY. 19, Tavistock Sq. Thurs., 8: 21st, *Wagner's "Ring"*, Miss Bothwell Gosse; 28th, *A Second Evening with Wagner*, Col. Lauder. Miss H. Veale, c/o T.S.

CENTRAL LONDON. 19A, Tavistock Sq. Tues., 8 (see special notice). Miss M. E. Rodgers, 57, Church Rd., Willesden, N.W.

CITY OF LONDON.* 68, Basinghall St., E.C. Tues., 6.30. Miss E. Meyer, 24, Bulwer Rd., Leytonstone.

CROUCH END C.* Mon., 6.15. Miss McGrigor, 56, Hornsey Rise, N.

CROYDON.* The Arcade, 32A, High St. Thurs., 8: Lodge; 14th, *Anna Kingsford's Illuminations*, S. Hopgood Hart; 28th, *Psychic Faculties*, F. Merry. Miss C. Elson, 8, Oliver Av., S. Norwood.

EALING C.* 83, Uxbridge Rd. Tues., 8. Mrs. Welch, c/o T.S., 19, Tavistock Sq., W.C.

FINCHLEY C.* 26, Fallow Ct. Av., N. Finchley. Tues., 8. Mrs. Jeffs, Lochleven, Oak Lane, E. Finchley.

H.P.B. 19, Tavistock Sq. Wed., 8: 13th, *The Religion of Fairy Tales*, Mrs. Beatty; 20th, discussion, *Are there Dogmas*

in the T.S.? Chairman, H. Whyte; 27th, discussion, *Occultism in the National Gallery (The Italian Schools)*. R. Gauntlett, c/o T.S.

HACKNEY.* 175, Dalston La., opp. station. H. C. Kelf, 18, Water La., Stratford, E.

HAMPSTEAD.* Stanfield Hse., High St. Thurs., 8.15: 7th, *The Formation of a Solar System*, Miss M. B. Jones; 14th, *The Evolution of Life*, Mrs. Barley; 21st, *The Constitution of Man*, Miss A. Saw; 28th, *After Death*, Mrs. H. Whyte. S. Brown, 19, Golders Gdns., N.W.

HAMPSTEAD HEATH C.* Mrs. St. John, 22, Tanza Rd., Hampstead.

HARLESDEN.* 18, Bramshill Rd. Wed., 8. Miss G. McCleery, 12, Greenhill Rd.

HARROW C.* W.F.L. Depot, 38, Lowlands Rd. Thurs., 8. W. M. Green, 46, Pinner Rd.

LEWISHAM C. 410, High St. Thurs., 8. A. Haddock, 73, Drakefell Rd., Brockley, S.E.

LEYTONSTONE C.* 31, Colworth Rd. Thurs., 8.15. Mrs. J. A. Nicholl, 20, Windsor Rd., Wanstead.

LIGHT ON THE PATH. 19, Tavistock Sq. Fri., 8. Mrs. Cook (Mabel Collins), c/o T.S.

LONDON. Alt. Tues., 5; alt. 8. (see special notice.) Mrs. Russell, 1, Colville Mans., W.

NORTH LONDON.* 15, Queen's Rd., Finsbury Pk., N. Fri., 8. A. G. Elphick, 23, Drylands Rd., Crouch End, N.

STREATHAM C. Sat., 8. Miss F. Smith, 57, Downton Av., Streatham Hill, S.W.

SYDENHAM C. 18, Ewelme Rd. Wed., 8.15: 6th, *Is Theosophy Anti-Christian?* Miss C. Woods; 13th, *An Outline of Karma*, H. Baillie-Weaver. E. Bertram, as above.

WEST LONDON.* 80, Redcliffe Sq., S.W. Mon., 8: 4th, *From Mineral to Man*, Miss H. Veale; 11th, *Life on the Moon*, Miss K. Veale; 18th, *The Earth in Relation to other Planets*, F. Merry; 25th, *Primeval Man: Science and Occult Research*, W. C. Worsdell. P. Phillips, 183, Coleherne Ct., S.W.

WESTMINSTER.* 245, Vauxhall Bridge Rd. Mon., 8. Thurs., 6.30. W. S. Hendry, as above.

WOOLWICH.* 26, The Common. Fri., 8: 1st; 8th, *Theosophy and the Second Advent*, E. Udney; 28th, discussion, *Reincarnation*. E. W. Russell, 32, Owenite St., Abbey Wood, S.E.

LOUGHBOROUGH.* Unitarian Chapel, Victoria St. Thurs. 7.30. G. H. Pidcock, 22, Wharnccliffe Rd.

LUTON. 7, Market Hill. Tues., 8.30: 12th, 26th. A. Monger, 48A, High Town Rd.

MAIDENHEAD.* 47, Queen St. Thurs., 8. F. S. Snell, 6, Endsleigh St. W.C.

MANCHESTER CITY.* 199, Deansgate. Sun., 7: public lectures. Tues., 7.45. Miss F. Hayes, 11, King's Av., Crumpsall.

MANSFIELD C.* Y.M.C.A., Church Lane. Tues., 7.30. Mrs. M. Smith, 22, Westfield La.

MELKSHAM C.* Sun., 8. Mon., 7.30. C. E. Whitfield, Forest Rd.

MIDDLESBROUGH.* 30, Borough Rd., W. Thurs., 8. A. B. Crow, Shadwell, Devonshire Rd., Linthorpe.

NAILSWORTH C.* O. Greig, Pensile House, Nailsworth.

NELSON.* 4, Lomeshay Rd., Manchester Rd. Sun., 2.30. 6: lectures. Mrs. Foulds, Hill Cottage, Hill La., Briercliffe.

NEWCASTLE-ON-TYNE.* 101, Percy St. Fri., 7.30. P. S. Taylor, 44, Bayswater Rd., West Jesmond.

NEWPORT (MON.)* 4, York Pl. Mon., 8.15. Miss T. Prestidge, 40, Bryngwyn Rd.

NORTHAMPTON.* Mon., 8. A. H. Shakeshaft, 144, Loyd Rd.

NORWICH C.* Fri., 8. Mrs. Pearson, 35, Edinburgh Rd.

NOTTINGHAM.* Corbyn Chmbrs., Market Pl. Sun., 6.45. Miss de Hersant, Langley Hse., Carisbrooke Drive.

OLDHAM. Café Monico, Union St. Thurs., 7.30. Mrs. Cook, 6, Duke St., Shaw.

OXFORD.* 49, Cornmarket St. Fri., 8.15: 1st, *Ourselves as Others See Us*, Miss Lee; 15th, *Christianity in the Light of Theosophy*, J. I. Wedgwood. Mrs. Anderson, 76, Woodstock Rd.

PENARTH C. P. Freeman, Woodlands, Rectory Rd.

PETERSFIELD C. Enquiries to Miss L. Cummin, Froxfield,

PLYMOUTH. Ebrington Hse. Chmbrs. Sun., 3 6.30.
Miss Foster, 4, Thorn Pk. Terr., Mannamead.

PORTSMOUTH.* 12, Victoria Rd. N., Southsea. Sun., 3.15: 3rd, *Maeterlinck—His Life and Writings*, A. Lamsley; 10th, *Occultism—What is it?* Mrs. Ransom. Mon., 8: 11th (Co-operative Hall, Gosport), *What is the Destiny of Humanity?* Mrs. Ransom. J. A. E. Wren, as above.

READING.* 20A, Cross St. 3rd. Sat., 8. Miss Osmond, Walbury, Northcourt Av.

REDHILL.* 31, Grove Hill Rd. Tues., 8. Miss M. King, Thornboro', Queen's Rd., Horley.

RICHMOND (Surrey). The Bridge Hse. Tues., 8. G. Weller-Poley, 35, Ellerker Gdns.

ROTHERHAM C. O. Hobbs, 126, Doncaster Rd.

SAFFRON WALDEN C.* Sun., 8. Tues., 8. Mrs. Frend, Audley End.

ST. ALBANS C. Herts. Mrs. Pearce, Fairstowe, Harpenden.

SCARBOROUGH C.* 30, Bar St. Tues., 8. Wed., 7. Mrs. Hardgrave, 125, Victoria Rd.

SHEFFIELD.* Bainbridge Bldgs., New Surrey St. Sun., 6.30: 3rd, *Theosophy in Everyday Expressions*, A. J. Chappell; 10th, *Lord Gautama, the Buddha*, T. Bell: 24th, *The Sphinx*, T. W. Holmes. Tues., 7.30. Mrs. Chappell, 64, Bromwich Rd., Norton, Sheffield.

SKIPTON C.* Tues., 8. E. J. Dunn, West Bank Terr.

SOUTHAMPTON.* Art Gallery, above Bar St. Sun., 7.30: 5th, *Worlds within Worlds*, S. Brown; 12th, *The Case for Theosophy*, Mrs. Ransom; 19th, *The Great Initiates*, Dr. Stancomb; 26th, *Below the Threshold*, Miss E. M. Green. Thurs., 3. Mrs. Hollick, 41, Millbrook Rd.

SOUTHPORT.* 10, Hoghton St. Sun., 7: Miss R. Jackson, 3, Sunnyside, Belgrave Rd., Birkdale.

(SOUTHWICK) HARMONY. Rosemary, The Green. Sun., 6.30: 3rd, *Human Consciousness*, Miss Gregory. Miss N. Stacey Rowe, as above.

STOCKPORT.* 5, Market Pl. Sun., 6.45. Tues., 7.45. H. Wych, 54, Lancashire Hill.

STOKE-ON-TRENT C.* Sun., 11.30. Thurs., 8. Miss Mackenzie, 9, Princes Rd., Hartshill.

STROUD C. Fri., 6.30. G. Jolly, Sheepscombe.

SUNDERLAND.* I.L.P. Club, Blandford St. Tues., 8. F. Harvey, 16, Waterworks Rd.

SURBITON.* Fife Hall, Fife Rd., Kingston. Mon., 7.45. F. J. Tritton, 274, Ewell Rd.

SUTTON-COLDFIELD C. Sat., 5.30. Mrs. Purdom, Blinkbonny, Tudor Hill.

SWANSEA C. 9, Sketty Rd. Mon., 8. H. B. Yeates, Ael-y-bryn, Middle Rd.

(TONBRIDGE). ALCYONE.* Public Hall Chmbrs. 1st and 3rd Fri., 6.45: Lodge; 7.45: 8th, *National Karma*, H. Baillie-Weaver. Col. G. H. Tillard, Westwood, Southborough.

(TORQUAY) TORBAY.* Pozzi's Café, Torwood St. Mon., 8. H. Hyams, Terval, Paignton.

TYNESIDE. J. Watson, 25, Ocean View, Whitley Bay.

WAKEFIELD.* Theos. Hall, Barstow Sq. H. M. Wilson, 28, Wood St.

WATFORD.* 40, Vale Rd. Wed., 8. Miss H. Horsfall, 70, Kingsfield Rd.

WELLINGTON C.* Miss A. L. B. Hardcastle, Waterloo Hotel, Wellington.

(WEST BROMWICH) SERVICE. Carnegie Library. Mon., 8: 18th, *The Influence of Thought*, H. Baillie-Weaver. Thurs., 8. Miss F. E. Partridge, St. Ronan's, Bratt St.

WESTCLIFF C.* The Broadway Hall, Southend. Fri., 8.30. Mrs. Anderson, 95, York Rd., Southend.

WESTON-SUPER-MARE C.* Café Royal, 72, High St. Thurs., 8: 23rd, *The Law of Karma*, Miss L. Edwards. Mrs. Legge, 94, Quantock Rd.

WIGAN. 66, Market St. Sun., 3.30: 7. W. Bladen, 9, Shelmerdine St.

WIMBLEDON. Sat., 8. The White Lodge, Sunnyside.

WIMBORNE C.* Fri., 8.15. W. E. Froud, 17, High St.

WOLVERHAMPTON.* 26, Darlington St. Tues., 7.30. G. S. Hodson, Apsley Hse., Penn Fields.

WORTHING.* 39, Up. High St. Sun., 6.30. Miss Wheatland, Broadwater St.

YORK.* Theos. Hall, High Ousegate. Thurs., 8: J. E. Reid, Jesmond, Whitby Av.

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NOTICES

Secretaries of Lodges and Centres are particularly requested to note the manner in which lectures and Lodge meetings are announced in these columns.

The week days should be entered chronologically and the time of meeting given. All titles, names and addresses should be *clearly* written; and with names, initials should *always* be added.

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All communications for the following issue should be in the hands of the Editor by the 15th of the month. Secretaries of Lodges are particularly requested to note this.

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